

Bible Vísión

September, 1952

New Member



Prof. Lloyd E. Roth joins the staff as Dean of Education and will head the Department of Christian Education. Mr. Roth has been Acting Dean of Friends University, where he has taught since 1948. Prior to that, he had a wide experience in public school teaching and administration. He holds degrees from Illinois State Normal University, and from the University of Illinois. Although not a minister, he has been active in gospel work.



Dr. Earl E. Barrett, formerly of Asbury Theological Seminary, has accepted an appointment as teacher of Bible and Greek, and will also serve as Dean of Men. Dr. Barrett is a recognized evangelical scholar. He holds the degree of Doctor of Systematic Theology from Gordon College, and the Ph.D. degree from Boston University. He has served in the ministry, and his teaching experience has ranged from a grade school to a seminary. Prior to his service in Asbury he taught in Wesleyan Methodist College in Central, South Carolina, and in Marion College, Marion, Ind.



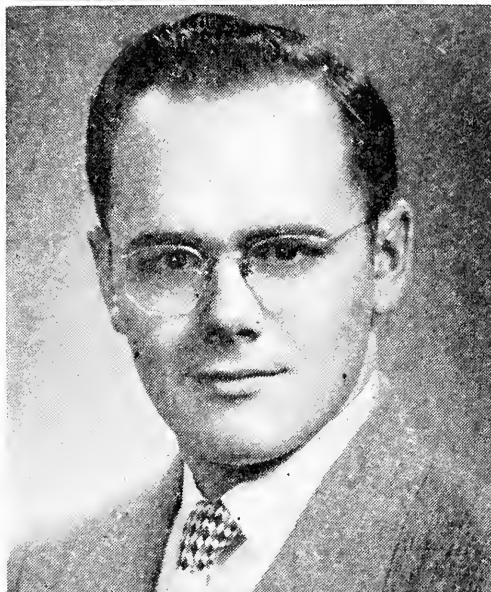
Miss Ruth Sondregger of Westmont, Ill., has been employed as Dean of Women. She is a graduate of Missionary Training Institute, Nyack, N. Y., and in recent years has been serving as church visitor in the Christian and Missionary Alliance church in her home town. Miss Sondregger assumed her new duties in August. In addition to her work as Dean of Women she will teach in the department of Christian Education.

Join Staff

Miss Hazel M. Yewey of Celina, Ohio, comes to the College as a teacher in the field of English and Christian Education. After studying at Kingswood Holiness College and Moody Bible Institute, she earned her Bachelor's degree from Findlay College, Findlay, Ohio, and later took her Master of Science in Education degree at Indiana University. She has given considerable time to evangelistic work, and in recent years has gained valuable experience in teaching and school administration in grade and high school.



Coming from Mountain View Bible College at Didsbury, Alberta, where he taught piano for the past two years, *Mr. John L. Wilson* joins the music faculty as a teacher of piano. Mr. Wilson's home is in Youngstown, Ohio, and he is a member of the Primitive Methodist Church.



Mr. Wilson has studied at the Dana School of Music, the Chicago Evangelistic Institute, and the American Conservatory of Music at Chicago. He is continuing his studies at the latter institution and plans to complete a Bachelor of Music program next year.

Rev. Arthur H. Ditmer has taken up his duties as Business Manager and Assistant Treasurer of the College. Mr. Ditmer just completed a six-year pastorate in the United Missionary Church at Potsdam, Ohio.



Several additional administrative changes become effective with the new school year. Prof. Cyril Eicher will serve as Director of Christian Service and Director of Placement. Rev. W. O. Klopfenstein is the new Director of the School of Extension Study. Dean Elmer Neuenschwander will continue to direct student personnel services occupying the position of Dean of Students. He will also serve as chairman of the faculty.



Rev. W. O. Klopfenstein of Eau Claire, Wisconsin, joins the faculty with the beginning of the fall semester as a teacher of Bible and Theology. Mr. Klopfenstein is an alumnus of the College, having graduated in 1922. Later he graduated from Northern Baptist Seminary with a Th.B. degree.

Mr. Klopfenstein has held pastorates in the First Missionary Church of Fort Wayne, Baptist churches in Chicago and Momence, Ill., and at Eau Claire, Wisconsin. He has recently transferred his ministerial credentials to the Missionary Church Association.

Miss Martha I. Johnson of Chicago, Ill., joins the faculty as teacher of English. She is a graduate of Wheaton College, holds an M.R.E. degree from Gordon College, and has done further graduate study at Columbia and Northwestern Universities, as well as at Oxford, in England. She has taught in the field of English and journalism in several schools, and her interest in creative writing has led her to produce numerous articles that have been published in national magazines. She also has a special interest in child care from the Christian point of view.



Rev. W. Morrow Cook joins the staff as a teacher of Bible. He is a graduate of the Baptist Theological Seminary of Glasgow, Scotland, and holds an M.A. degree from Glasgow University. He has held pastorates in Scotland and in South Africa, and while in Africa served as president of the Baptist Missionary Union of South Africa.

Book Store, Post Office Relocated

The college book store, where students buy all their supplies and textbooks, has been moved from the west basement of Schultz Hall to what was formerly classroom 2 in Bethany Hall. Better light and more space will make the new quarters more convenient and cheerful.

Lay New Floor in Founders Basement

Helped by the gift of \$789.50, which the Fellowship Circle raised as its project this year, the college is covering with asphalt tile the floor of the dining and recreation rooms in Founders Memorial.

The new floor will add to the appearance, cleanliness, and quietness of these areas that are used daily by the student body.

In addition, the recreation room is getting a new ceiling, and new recessed lights are the gift of the class of 1952. Plans are to place new and appropriate furniture in the room, so that it can adequately serve as a center for student life.

Buy Apartments For Students' Use

In view of the difficulty many married students experience in finding living quarters, the college this summer purchased four properties that will provide housing for eleven families. Three apartments are in the house at 2419 S. Hanna St., and two in the property at 521 Kinsmoor. Of the five units at 626 W. Creighton, one will be occupied by a faculty family. So also will the apartment in the home at 801 W. Rudisill, the remainder of which will provide dormitory quarters for staff members and students.

John Warren, a student, is painting a group of cartoons on the west wall of the new store. They will add to the interest of the place.

Two hundred new post office boxes with combination locks have been installed in the south wall of the room, facing the center hall of the basement. They will be serviced from a booth within the book store. Here all incoming and intra-mural mail for all students will be distributed. Two students are to be assigned to each box.

The new system will simplify the handling of mail and student notices. It will also centralize college life in Bethany Hall.

Several years ago the administration offices were moved there from Schultz Hall. The reception room, just above the new book store, serves all visitors to the campus.

For the present year, the room vacated by the book store will be used for classes.

FACULTY RETREAT

The faculty had its annual retreat at delightful Camp Mack, about 12 miles north of Warsaw, Indiana on September 5. This camp is a well equipped church conference center on a lovely lake. With ideal September weather and a sense of God's presence, the day was spent in prayer, fellowship, business and recreation. It provided an opportunity for new and old members to get acquainted and to become fused into a fellowship with singleness of aim for the days ahead. The wives were also present to enjoy the day.

A Covenant with God

The famous revivalist, Christmas Evans, sometimes known as the "John Bunyon of Wales," had a profound experience of being filled with the Holy Spirit. About that time he wrote out the terms of his consecration in a "Covenant with God" and to each article he signed his initials. The covenant was as follows:

I. I give my soul and body unto Thee, Jesus, the true God, and everlasting life; deliver us from sin, and from eternal death, and bring me into life everlasting. Amen.—C. E.

II. I call the day, the sun, the earth, the trees, the stones, the bed, the table and the books, to witness that I come unto Thee, Redeemer of sinners, that I may obtain rest for my soul from the thunders of guilt and the dread of eternity. Amen.—C. E.

III. I do, through confidence in Thy power, earnestly entreat Thee to take the work into Thine own hand, and give me a circumcised heart, that I may love Thee; and create in me a right spirit, that I may seek Thy glory. Grant me that principle which Thou wilt own in the day of judgment, that I may not then assume pale-facedness, and find myself a hypocrite. Grant me this, for the sake of Thy most precious blood. Amen.—C. E.

IV. I entreat Thee, Jesus, the Son of God, in power, grant me, for the sake of Thy agonizing death, a covenant interest in Thy blood which cleanseth; in Thy righteousness, which justifieth; and in Thy redemption, which delivereth. I entreat an interest in Thy blood, for Thy blood's sake, and a part in Thee, for Thy name's sake, which Thou has given among men. Amen.—C. E.

V. O Jesus Christ, Son of the living God, take for the sake of Thy cruel death, my time, and strength, and the gifts and talents I possess; which, with a full purpose of heart, I consecrate to Thy glory in the building up of Thy Church in the world, for Thou art worthy of the hearts and talents of men. Amen.—C. E.

VI. I desire Thee, my great High Priest, to confirm, by Thy power from Thy High Court, my usefulness as a preacher, and my piety as a Christian, as two gardens nigh to each other; that sin may not have place in my heart to becloud my confidence in Thy righteousness, and that I may not be left to any foolish act that may occasion my gifts to wither, and I be rendered useless before my life ends. Keep Thy gracious eye upon me, and watch over me, O my Lord, and my God forever! Amen.—C. E.

VII. I give myself in a particular manner to Thee, O Jesus Christ the Saviour, to be preserved from the falls into which many stumble, that Thy name (in Thy cause) may not be blasphemed or wounded, that my peace may not be injured, and that Thy people may not be grieved, and that Thine enemies may not be hardened. Amen.—C. E.

VIII. I come entreating Thee to enter into a covenant with me in my ministry. Oh, prosper me as Thou didst prosper Bunyan, Vavasor, Powell, Howell Harris, Rowlands, and Whitefield. The impediments in the way of my prosperity remove. Work in me the things approved of God that I may attain this. Give me a heart "sick of love" to Thee, and to

the souls of men. Grant that I may feel the power of Thy Word before preaching it, as Moses felt the power of his rod before he felt the effect of it on the land and waters of Egypt. For the sake of Thy precious blood, Jesus, my all in all, grant me this. Amen.—C. E.

IX. Search me now, and lead me in the paths of judgment. May I see in this world what I really am in Thy sight, that I may not find myself otherwise when the light of eternity shall dawn upon me, and open my eyes in the brightness of immortality. Wash me in Thy redeeming blood. Amen.—C. E.

X. Give me power to trust in Thee for food and raiment, and to make known my requests to Thee. O let Thy care be over me as a covenant privilege betwixt Thee and me, and not simply as a general care which Thou shewest in feeding the ravens that perish and clothing the lily that is cast into the oven, but remember me as one of Thy family, and as one of Thy unworthy brethren. Amen.—C. E.

XI. Take upon Thyself, O Jesus, to prepare me for death, for Thou art God; and Thou needest but to speak the word. If it be possible—but Thy will be done—let me not linger in sickness, nor die a sudden death without bidding adieu to my brethren, but rather let me die with them around me, after a short illness. May everything be put in order ready for that day of passing from one world to another, so that there may be no confusion or disorder, but a passing away in peace. O grant me this for the sake of Thine agony in the garden. Amen.—C. E.

XII. I beseech Thee, my Redeemer, to present these supplications of mine before the Father; and oh, inscribe them in Thy book with Thine

own immortal pen, while I am writing them with my mortal hand in my book on earth. According to the depths of Thy merit, and Thy infinite grace, and Thy compassion, and Thy tenderness toward Thy people, O attach Thy name in Thine Upper Court to these humble supplications of mine; and set Thine amen to them, even as I set mine on my side of the covenant. Amen.—Christmas Evans, Llangevni, Anglesea, April 10, 18—.

After his entire consecration to God, and after receiving the anointing of the Holy Spirit while he wrestled in prayer on his way from Dolgelly to Machynelleth, Christmas Evans began to preach with a new unction and power. A great revival spread from preacher to people all over the island of Anglesea, and then over the whole of Wales. The people were often so wrought upon by Evans's sermons that they literally danced for joy, and their actions obtained for them the nick-name of "the Welsh jumpers." Often the audiences were moved to weeping and tears. Once when Evans preached concerning "The Demoniac of Gadara," and vividly portrayed the deliverance of the demoniac, the wonder of the people, and especially the joy of the demoniac's wife and children when he returned home healed and saved, the audience laughed and wept alternately. One biographer says that "the place was a perfect Bochim for weeping." Shouts of prayer and praise mingled together. One who heard this wonderful sermon says, that, at last, the people seemed like the inhabitants of a city which had been shaken by an earthquake, that in their escape, rushed into the streets, falling upon the earth screaming, and calling upon God!

"The powerful sermons, the breath

(Continued on page 11)

It is interesting to consider the

Value of Education

in God's sight!

REV. JOHN A. MACMILLAN

Education has from the most primitive times been highly esteemed. As peoples have ascended in the scale of civilization, the teaching art has been held in increasing honor. In its earliest form it was associated with religion and was closely guarded by the priestly caste as something that enhanced their reputation and authority. Because of this it was inevitably corrupted by superstition and genuine truth was hard to discern amid the mass of error.

Even among the people of Israel this was true. All training was based on the Mosaic Law, which had become corrupted by the traditions of the elders so that little of value remained. Teachers of keen minds, as Gamaliel, were mentally warped by their environment, and their earnest struggles for intellectual freedom were abortive. Paul in his early life was a product of the rabbinic school, and his intense nature had been rendered bigoted and narrow in its outlook.

Thinkers among the Greeks were the most advanced of any up to their times. They groped after light and out of their mental struggles evolved theories far in advance of any that natural philosophy had yet set forth. Our philosophical systems are based on the principles which they enunciated. But their reasonings were grounded on speculation and they realized, better than their modern followers, the lack of authority that underlay their teachings.

There was need that a Voice that could not be gainsaid should restate

the eternal and vital principles which sin had obscured. That Voice was heard in Jesus of Nazareth. Boldly He proclaimed, "I am the truth." He did not attempt to reform the schools of Judea and Athens—instead He instituted a new era with new ideals. He headed in Himself a race of re-born men. He revealed another world in which there dwelt an imminent God, the Father, who was intensely interested in men.

The training for service of the worker for Christ has in Him its starting point. No system of education, however excellent in conception and development, can ever fit a person for ministry who is not walking in newness of life. There is a certain amount of value in all acquired knowledge. Paul's studies at the feet of Gamaliel were later useful to him in his oral and written presentation of the Gospel. Philosophy and theology may enlarge the mental horizon of a regenerate pastor, and enrich his preaching, if kept in their rightful place. But the mastery of the full curriculum of the most excellent Bible School will neither bring the regenerate student to repentance, nor enable him to win others to a Master whom he has not personally known.—*The Co-Worker*.

"I thoroughly believe in university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without Bible."—*William Ly-on Phelps*.

From



the President

This is an attempt at a straightforward answer to a forthright question. Repeatedly comes the question: Are all young men enrolled in the Bible College exempt from the draft? And behind this question are a dozen further inquiries. We hope some will be clarified.

First of all, the basic law now in effect does provide *exemption* from military training and service to ministers of the gospel and men who are pursuing theological studies in a recognized school in preparation for the ministry. It should be noted that more than deferment is granted; those in this category are *exempt*. Problems arise, of course, in implementing this law. What the implications are can best be stated by discussing the several classes involved.

1. *Authentic theological students.* There are genuinely sincere young men who are entitled to exemption according to the law. If they are led to prepare for the ministry through Spirit-wrought convictions they may avail themselves of the exemption provisions of the law and they can have the assurance of being morally as well as legally in the right. I think of one young man during World War II who would have found it easier to enlist with his buddies than to continue in the College, but he felt that God was calling him into a more important

conflict and today he is a soldier of the cross in a benighted foreign field for the duration of his life!

2. *Mere enrollees.* Mere enrollment in a Bible college or pursuit of a theological course does not entitle one to exemption. The purpose is the critical factor. A young man must be prepared to state that his purpose in pursuing his studies is to prepare himself for the ministry. There is no room for equivocation at this point for the Selective Service Act defines a minister in terms of one who regularly preaches and teaches his faith and administers its rites. With evangelicals this means the gospel ministry whether at home or abroad, which is validated by ordination. It is "the ministry," to which one should be specifically called. It does not include the many forms of lay service in the church.

3. *The immature.* Among this class there are many difficult problems. Many young men are just "finding their bearings" during the post-high school period. Some may have a very definite conviction as to their life's work even in childhood. With others a call crystallizes into settled conviction more gradually. The plan for their lives develops by a series of unfolding steps. They may be divinely led to a Bible college but the "call" may come later.

At this point a youth must com-
(Continued on page 10)

From The President

(Continued from page 9)

mit himself wholly to God and then be honest with himself and with society. If he is in doubt as to whether he is called into the ministry he cannot say yes to the answer in his questionnaire, "Are you pursuing this course of study to prepare yourself for the ministry?" If there is a growing conviction that God is calling one into the ministry, but yet a lack of assurance, he may submit the facts to his draft board for their consideration.

Just plain honesty at this point will settle many problems. A board cannot examine a man's heart to see motivations, purposes, and the operations of the Spirit, even should the members be spiritual men. Ordinarily boards must rely on the honesty of the registrant. If there is anything questionable about his claims, they can check his record for evidence of integrity. They can secure verification of his status from the school itself.

A most difficult problem arises when a man's status changes *after* he has been classified. Some boards are quite considerate and make allowance for changes that normally take place in the lives of youth. A few boards apparently assume that classification freezes the status of a youth and they close their eyes to any changes that might well take place after classification. In this area boards exercise discretion. It is the privilege and the duty of the registrant to be completely frank with his board. He has the privilege of discussing a classification with his board, at least to request a hearing in the ten-day period following notice of classification.

4. *Those with unsatisfactory grades.* A student is entitled to exemption only if he is *satisfactorily*

pursuing his course of study. This means that he should maintain the point average required for graduation (Grade C). If a theological student is not making satisfactory grades he is normally counselled during the course of a semester or year concerning his work but if he fails to make satisfactory improvement, it becomes necessary to notify the draft board.

At this point the integrity of the school is involved because it is the school's responsibility to keep draft boards advised about the progress a student is making in school. A school has an ethical obligation to be fair to all concerned.

5. *The unworthy.* Fortunately there are few in this category. An extensive survey made by the Selective Service System of theological enrollments during the war years revealed that on the whole there was no evidence that theological schools were patronized by draft dodgers. However, a provision of this kind can become an escape from unpleasant duty for the sheltered, the malingerers, the shirkers, the indolent, and the purposeless drifters.

It is the duty of the Selective Service System to sift the genuine from the spurious. Accordingly, the registrant is asked some direct questions: Is he enrolled in a bona fide theological school? Is he pursuing his course of studies for the purpose of preparing himself for the ministry? It therefore becomes a matter of honor on the part of the student to give the Board the facts about himself. The further answer that a student gives is in the life that he lives. "Actions still speak louder than words."

A call to the ministry is a spiritual transaction between God and an individual. But no one can have a call of God upon his soul, a "woe is

(Continued on page 13)

A Covenant With God

(Continued from page 7)

of heaven, the weeping, the praising, the return of sinners to God," now characterized Evans' meetings wherever he went. This was especially true when he preached his famous "Graveyard Sermon," in which he described the world as dead and buried in the graveyard of Law, with Justice guarding the gates but Mercy coming to unlock them. This sermon has been published almost everywhere. The preaching of it brought conviction of sin like a deluge over the people. The scene resembled the one at Shotts, in Scotland, when five hundred persons professed conversion to Christ under the preaching of a sermon by John Livingston. It was similar to that of Llanidloes, Wales, when a thousand persons decided for Christ under one sermon preached by Michael Roberts. Or it resembled the time when twenty-five hundred persons were added to the churches as the result of one sermon preached by John Elias, the mighty Welsh preacher.

Evans was "a man the spell of whose name, when he came into a neighborhood, could wake up all the sleepy villages, and bid their inhabitants pour along up by the hills, and down by the valleys, expectant crowds watching his appearance with tears, and sometimes hailing him with shouts." "It must be said, his are very great sermons," says Rev. Paxton Hood. "The present writer is almost disposed to be bold enough to describe them, as the grandest Gospel sermons of the last hundred years." One biographer describes his manner while preaching as follows: "Christmas Evans, meantime, is pursuing his way, lost in his theme. Now his eye lights up, says one who knew him, like a brilliantly flashing star, his clear forehead expands, his form

dilates in majestic dignity; and all that has gone before will be lost in the white-heat passion with which he prepares to sing of Paradise lost and Paradise regained."

The anointing of the Holy Spirit was the great secret of Evans' power. Writing to a young minister, he says: "You will observe that some heavenly ornaments, and power from on high, are visible in many ministers when under the Divine irradiation, which you cannot approach to by merely initiating their artistic excellence, without resembling them in their spiritual taste, fervency, and zeal which Christ and His Spirit 'work in them.' This will cause, not only your being like unto them in gracefulness of action, and propriety of elocution, but will also induce prayer for the anointing of the Holy One, which worketh mightily in the inward man. This is the mystery of effective preaching. We must be endued with power from on high." Someone said to Evans, "Mr. Evans, you have not studied Dr. Blair's Rhetoric." Evans, to whom Dr. Blair with his rules was always as dry as Gilboa, replied: "Why do you say so when you just now saw hundreds weeping under the sermon? That could not be, had I not first of all been influenced myself, which, you know, is the substance, and mystery, of all rules of speaking."

Evans collected much money for the building of churches, the Baptist churches of Anglesea being more than doubled under his ministry. In one place where he was raising money to build a chapel, the money came very slowly although the audiences were very large. There had been much sheep-stealing in the neighborhood, and Evans decided to use this fact to advantage in collecting money. He told the people that undoubtedly some of the sheepstealers must

(Continued on page 14)

Fellowship

Circle

Down the Aisle

Milton Wong, '52, and Glennavere Egly, '49-'51, at the West Berne Missionary Church, Berne, Ind., June 6.

James Huggins, '51-'52, and Rachel Kemmerer, '50, at Columbia, S. C., June 12.

David Polding, '51-'52, and Anna Ruth Snyder, '51-'52, at New Castle, Pa., July 19.

Walter Henkel, '49-'51, and Kathleen Gerig, '49-'51, at Auburn, Ind., August 16.

Ray Turnbaugh, '49-, and Edna Heller, '52, at Cleveland, Ohio, August 30.

Wesley Gerig, '51, and Mary Carolyn Steiner, '52, at Fort Wayne, August 21.

Dale Gerig, '52, and Beth Cornell, '51-, at Grabill, Indiana, June 12.

Grant Shattuck, '49-, and Eula Compton, '52, at Shelbyville, Ill., August 31.

Zenas Gerig, '51, and Esther Lehman, '52, at Grabill, Ind., June 12.

Ivan Peterson, who enrolls as a special student this fall, and Donelda Coy, '52, at Reading, Michigan, August 29.

Richard Leever, '49-, and Ruth Baker, '50-, at the First Missionary Church, Fort Wayne, Sept. 6.

Faculty Members, Too

Mrs. Ione Fitch left the duties of Dean of Women and went back to domestic life when she became the bride of Rev. Benjamin Eicher on June 14. The simple ceremony was performed in a Detroit parsonage. The Rev. Mr. Eicher is pastor of two Baptist churches in Cement City, Mich.

Rev. Roy J. Birkey, chairman of the department of Missions in the college since 1949, took Miss Edith Alexander as his bride in a marriage ceremony performed in the Christian and Missionary Alliance church in Hamilton, Ohio, August 1. Like her husband, the new Mrs. Birkey is a second generation missionary to China. She arrived in the states from Hong Kong about two months prior to her marriage. The Birkeys are living in Fort Wayne for the time being, and will give some time during the fall months to deputational work. They plan to return to Hong Kong early in 1953.

Miss Martha Dilling became the bride of Thomas Brown on August 9, in Altoona, Pa. Miss Dilling has been teacher in the department of Christian Education in the College since 1950. Mr. Brown was a student here from 1949 to the current year. He plans to continue his education in Taylor University, and according to information received, Mrs. Brown will teach there.

In The Cradle

Mr. and Mrs. Arthur Hall (Helen Hyde, '47) of 311 N. Michigan Ave., Pasadena 4, Calif., announce the arrival of Roberta Lois on June 2.

Mr. and Mrs. Glen A. Repp, Jr., (Violet Shupp, '50) are the parents of Carolyn Rae, who was born August 14.

At The Battle Front

Beth Mainhood, a graduate of this year, spent her summer as a transient missionary for Youth Home Missions. She taught Daily Vacation Bible Schools in southern Michigan, and reports that she enjoyed the work. In September she will begin serving as parish worker, assisting the Rev. Lloyd Scheifele in the Grace Evangelical United Brethren church in Detroit.

Robert ('52) and Florence Skinner, and their three children, Judy, Carol and David, arrived on July 4 at their new home in Peace River, Alberta, where they will work with the Northland Indian Mission. The beauty of the scenery along their route made even four flats (in tires, not in music) seem insignificant. Once the trailer became detached, but the Lord prevented serious damage. Robert requests prayer for them as they begin working among the neglected Indians, and for the building program in the Lubicon Mission School.

Doris Bunch, a student in '47 and '48, completed her college work at Bryan University, where on June 4 she received the degree of Bachelor of Arts in Christian Education. She spent the summer doing camp work and D.V.B.S. supervision in the mountains of Tennessee. This fall she will teach Bible in rural schools near Chattanooga. She writes, "Any news from former classmates and teachers at Fort Wayne Bible College is always welcome, and for that reason I very much enjoy the *Bible Vision*."

The quotation from Doris gives a good occasion to request every reader to help maintain the interest of these pages by sending in news about themselves or others of the Fellowship Circle. Address The Bible Vision, 800 W. Rudisill, Fort Wayne 6, Ind.

Transferred To Higher Duty

John Schmidt, of Salem, Ore., reports that his father, J. J. Schmidt, who was a student in 1905-06, went to be with the Lord on May 22.

From The President

(Continued from page 10)

me if I preach not the gospel," a burden for a lost world, a sense of mission, without giving evidence of it in his life. There will be seriousness of purpose, singleness of aim, growth in grace, and application to studies. It is inconceivable that one could really be called of God into such a sacred calling as the ministry and at the same time be indolent, lazy, half-hearted, and a creature of circumstance. The go and the fire, the impulse and the dynamic of a divine call provide deep motivations that transform mind and heart.

Even from the standpoint of Christian patriotism it is wholly unworthy to enjoy exemption from military service and waste time and energy in school while other young men are facing the hazards of combat duty. Exemption from military duty is not a mere privilege. It is a solemn responsibility. Even more, it presents a challenge to go all out for God in a spiritual crusade to bring men to God and strike at the heart of the modern crisis by an advance in faith against the strongholds of evil.

Fort Wayne Bible College wants no unworthy men in its roster, and it is under obligation to notify draft boards of theological students whose progress in studies or conduct is unsatisfactory. But more, it has an obligation to God to whom an account of its stewardship must finally be given.

College Personnel

It was a busy summer for College personnel. Besides the summer school from June 16 to July 25, the College was host to the General Conference of the Missionary Church and to the Missionary Convention of the MCA Central District in August. Teachers in the summer session were Dean Elmer Neuenschwander, Prof. Harvey Mitchell, Mr. Dick Gerig, Rev. Walter H. Lugibihl, and Rev. Forest Weddle.

Two members of the faculty pursued graduate studies in universities. Miss Edith Ehlke studied library science at the University of Michigan, completing her second summer of work in preparation for her appointment as Librarian. She succeeds Miss Lillian Zeller, who retires after 28 years of service in the College.

Prof. Rene Frank validated his undergraduate work in music in Indiana University, achieving a perfect score in his major field of theory. He plans to continue his work as a resident student next summer and hopes to finish his present program leading to a master's degree. Mr. Frank is continuing to receive recognition for his compositions in music.

Mr. Dick Gerig continued to give leadership to the radio ministry of the College. Even though "Sunrise Chapel" was not broadcast locally as a live program, it continued to be broadcast over a score of stations by means of tape recordings. Seven more stations took the program during the summer months, bringing the total to twenty-seven. "Sunrise Chapel" will be resumed as a live production from the College chapel in the early part of October.

Several of the faculty gave some time to summer camps, Bible conferences and missionary conventions.

Professor Carl Brown was engaged as one of the speakers at Mt. Look-out Camp in Ohio. Professor Oliver Steiner served at the youth camp of Christian Union at Greenfield, Ohio, in the month of June. President Witmer gave a series of Bible messages at the Eastern District MCA Convention at Beulah Beach, Ohio, in July, and at the Central District Convention in Fort Wayne, in August. He was one of the speakers at the Mid-West MCA District Convention held on the campus of Sterling College at Sterling, Kansas, in the latter part of August.

The Crusader Quarter, composed of Leon Gerig, Tom Zehr, Eddie Widmark, and Joe Grabill, had a busy summer with itineraries to the Mid-West, the South, the East, and Ontario, Canada. They completed their summer's work on August 31st with a service in the Missionary Church of Ottawa, Ohio, of which Rev. Paul Grabill is pastor.

Mr. Gerald Gerig traveled with the Crusader's Quartet during the first half of the summer after which he was engaged in camp and convention work. Mr. Gerig has had a very fruitful year associated with the College as youth evangelist. We wish him God's richest blessing as he begins a pastorate at Dodge City, Kansas.

A Covenant With God

(Continued from page 11)

be present in the congregation, and he hoped that they would not throw any money into the collection. A big collection was taken. Those who did not have any money to give borrowed from their neighbors to put in the collection.

"Dear old Christmas," as he was familiarly called in his old age, finished his course with joy, and fell asleep in Christ, July 23, 1838, with a song of victory on his lips.

My Prayer

May ev'ry soul that touches mine,
As on life's way I go,
Tho' slight the contact be, I pray
Some grace of God may show.

A helping hand, some kindly thought,
That those I meet may know,
That God through Christ has raised me up,
In ways that I should go.

And may the courage that God gives
To help me ev'ry day,
Encourage others to press on,
Tho' dark may seem the way.

May I so live in ev'ry way,
That others in me see
The wondrous change God always makes
In those Christ has set free.

A. E. Chamberlin

Cover photo courtesy Union Pacific Railroad

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October 1st Is the Goal

October 1st is the date when the last payment of \$10,000 on the new south campus is due!

The goal is not yet in sight but by faith, prayer, and second-mile giving, the goal can be reached on time!

By a remarkable series of providences this fine tract of land embracing five city blocks is coming to the College for present and future needs.

It provides more room for a growing, steadily expanding institution that is geared to Christian objectives and spiritual processes in education.

You can have a share in this fine project by sending a gift NOW to the Treasurer of Fort Wayne Bible College!

Remember October 1st! Help to make it a historic day on the Bible College calendar!

Fort Wayne Bible College

800 W. Rudisill Blvd.

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